

The Glory of Israel.

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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2; 32.

Vol. I.

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No. 6

EDITORIAL.

LIFE'S FOUNDATION.

Christ is the only foundation for life, for three reasons: He alone can save us from the sins that undermine us. He alone can protect us from the storms that beat upon us. He alone can bring us to the city that hath foundations, eternal, in the heavens.

"A lowly Syrian He in peasant's robe,
To be the sinless Sovereign of the globe.

"A teacher, giving texts from earth and sky
For doctrine deathless till the years shall die.

"A simple Asiatic, making claim
To bear the everlasting Father's name

"Dead criminal, from death behold Him rise
To take the government of earth and skies."
—Selected.

Enlargement Necessary.—As our friends know we are greatly in need of a permanent place for our down-town work. After much searching of the Jewish district we have come to one conclusion, viz., that we must buy a piece of property and build. No hall can be had to rent. We cannot rent a store capable of being turned to our uses for less than about one hundred dollars a month, which is prohibitive.

We have done in these circumstances the only thing we can do. The need has been laid before the Lord, and we have asked him to bring it home to the hearts of his stewards. Within a short time a friend has offered \$5,000 for our purpose on condition that \$25,000 in all be secured. He has set no time limit for raising the balance of \$20,000, but we are sure that "the King's business requireth haste." The building is sorely needed, that we may have a hall for preaching services and children's meet-

ings, a reading room, etc. We are sure the Lord has many wealthy sons and daughters in this region who can aid us in securing the building we so much need.

We ask our praying friends to join with us in bringing this matter urgently to the throne of grace, asking God to select the givers and press home upon their hearts the greatness of this need and the share he will have them take in the new building.

An Investment for Eternity.—With the great development of our natural resources many men and women in America have grown wealthy beyond the dreams of a generation ago. New fields for investment are sought. But these investments are chiefly for time. Why do not our rich men and women seek to make investments for eternity? Think of putting money now into missions and churches that will bear fruitage in glad hearts and noble lives through all the ages to come.

We are sure this new place will be bought, and the building needed will be put up. In its halls the Word of God will be preached and souls will there be born into the kingdom. But who will share in the precious result? We who are to tell the story of pardon there, all who pour out their hearts in believing prayer for God's blessing on the work to be done there, *and those who by their gifts make possible such a place for prayer and the ministry of the Word.* Who will make it possible for us to tell the story of grace regularly to the Jews of Pittsburg?

A Satanic Outburst.—Many causes have been assigned for the recent fright-

ful outbreak of human passion at Kischinev. It was bruited abroad that the Jews of Dubossary (a town near Kischinev) had committed a ritual murder. With this as a club the newspaper *Bessarabetz* worked upon the passions of the populace. Then economic pressure and competition was another cause. A third was the Jewish labor agitations, emphasizing the tendency to socialism, and making the Jews a special mark for governmental hatred. Hence the willingness of the official element to wink at the monstrous crime. In brief race hatred, religious fanaticism, commercial competition and governmental proscription were the great causes leading up to the outbreak.

But we are not satisfied with this statement. These may have been exciting causes, goading the rioters on to the attack. But in themselves they do not account for the frightful barbarity shown in the treatment of men, women and children. The details excel in savage cruelty the inhuman deeds of uncivilized tribes. We are face to face here with something deeper than mere human passion. Demonism, the diabolical possession of men given up to do the will of Satan, can alone explain these frightful deeds. It is our deliberately formed and long-held conviction that human nature, not driven on by Satan, is incapable in this present world of going to such lengths of depravity. But Satan is the god of this age, and he inspires men to the highest rage of passion. For years we have held the view that such terrible deeds as this of Kischinev would characterize the closing of the present dispensation. Turkish butchery of the Armenians is one example. In China in 1900 the Boxers claimed to be inspired by the spirits of the air coming down and taking possession of them. In every false religion Satan makes himself the prime object of worship. Hence the superstition connected with every detail of the daily life. By this means Satan possesses the mind, and holds the votaries of these religions in fear. It is this Satanic hypnotism that accounts for the hold of heathen systems upon their followers. It is this, and this alone,

that explains the devotion of the masses to Rome.

The malignity of Satan, then, is the true explanation of the Kischinev horror. These things are permitted to show to men and angels the real nature and effect of sin. They reveal the awful character of Satan, opposed in deadly hatred to God and man and all peace and goodness. The exceeding sinfulness of sin shines forth with lurid light from Kischinev.

The Meaning of Zionism.—The recent convention of American Zionists was of much interest, and calls fresh attention to the growing Jewish nationalism. It is evident that this movement is taking hold of the Jews more and more, and that Christians also recognize its importance. As a sign of the times it should cause men everywhere to halt and consider its meaning. It is a movement in accordance with the predictions of Scripture, but a movement without God. It is exactly in line with the spirit and methods of the present age a scheme of man and carried out in human pride and power. Its end will be accordingly. The Jewish people are proposing to step into the national arena on the low common plane of human struggle, and the great nations in their selfishness and greed will rise at length and re-enact the horror of Kischinev in a mighty effort to wipe the Jews off the face of the earth. *That* will be the time of "Jacob's trouble," as foretold in Jer. 30: 7; Ps. 83: 4; Dan. 12: 1; Zeph. 2: 2; Zech. 13: 8, 9; Matt. 24: 21.

We are living in a tremendous age. God's Word is daily fulfilling before our eyes. The fig-tree, Israel, is putting forth its leaves, wonderful professions, but it yields as yet no fruit for God. This great sign is for us. Our redemption draweth nigh. Let us, the children of light, look up, and lift up our heads. Ours it is to rejoice and be glad. Ours it is to walk in the light, perceiving the deep meaning of these times. Brethren, rejoice in the Lord.

Israel shall blossom and bud, and fill the face of the world with fruit. *Isa. 27: 6*

CONTRIBUTIONS.

"O THOU RED SEA AND SINAI."

BY JEHUDA HALEVI.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."
—Isaiah lvii. 15.

O thou Red Sea and Sinai! make known
Where my Beloved has gone,
What path He hath decreed,
Then to the palace of my Lord with speed
I will go forth, and sheltered in His breast,
Find there, at last, tranquillity and rest.
Horeb, thou mount of God, I ask of thee
Declare if ever He
Unto thy holy seer
Did in the burning bush again appear.
O'er all the world, His footstool and His throne,
I pass and ask, but answer is there none.

'Midst all my griefs and sorrows multiplied,
Does He perchance abide
Within my heart to prove
How sure a refuge is His heavenly love?
Yea, I have found Him there, my shield and stay,
He helped me, and my sorrows passed away.
Balm is it to my wound to find that He
Thus closely holdeth me.
Nor will I e'er demand
A kingdom, nay, nor *Judah's* promised land.
If but within my soul I feel and know
His loving kindnesses' unceasing flow.

When on my tongue withal
His words of love like drops of honey fall,
Weakened and humble grows
The sinful pride that in my heart arose.
He is to me a crown, a diadem;
Why should I then desire gold or gem?
O, my Beloved, whom I have ever known
I long for *Thee* alone!
And through my love for *Thee*,
My foes, in bitter wrath, have exiled me.
But if, 'midst all I should forget *Thee*, let
My right hand, Lord, her cunning then forget.

May'st Thou, my Father and my King, restore
Thy Temple as of yore,
Thy scattered flock behold,
And gather them into Thy sheltering fold;
Thy covenant establish, O Most High,
And make Thine ear attentive to our cry.
The dove, at the grave's mouth who builds her
nest,
Lead in Thy courts to rest.
As in the ancient days,
Renew my joy, pour forth Thy glory's rays,
Return once more unto Thy sacred shrine,
And shed o'er me again Thy light divine.

These touching lines were written by Jehuda Halevi (Judah the Levite), a rabbi who lived in Spain in the twelfth century. He was the greatest Hebrew poet, almost the only true poet who wrote in Hebrew, since the golden days of the inspired bards of Israel. His spirit was lofty and noble, as the above beautiful poem indicates. It is sad indeed to read of his longing for God and yet see him look no further than "Sinai" for Him who unveiled His grace and love on Calvary. Had he passed by Calvary and asked its message he could not have said, "Answer is there none." This poem is found with many others of the old medieval writers in the "Jewish Year," a collection of devotional poems for Sabbaths and holidays, translated by Mrs. Alice Lucas and published by Macmillan & Co.

JOHN M. GOLDBERG.*

Born 1825. Died 1903.

"He was a burning and a shining light."

A community of about thirty Jewish families was found in Wollstein, a small city of North Germany, at the close of the long and bloody Franco-German wars of the beginning of the 19th century. Almost entirely impoverished through the vicissitudes of the war, like almost all other inhabitants of the north-

ern part of Prussia, but by no means discouraged, these Jewish families had to suffer considerable hardships, which were still increased by the universal prejudice against the "Christ-killers," and were scarcely able to make a decent living during the first years of peace. Gradually their perseverance brought fruit and the cares began to decrease, yea, some of these Jewish families found themselves in quite comfortable circumstances before ten years had passed since the close of the war.

Foremost among these was the family of Nathan (?) Goldberg, who likewise was one of the most orthodox members of the Jewish community in Wollstein.

*Compare his autobiography in *The Peculiar People*, July, 1894 (condensed and reprinted in the *Jewish Christian*, February, 1895). The facts of his life since his baptism are gathered from his own letters to the writer and from *The Israelite Indeed*, 1862 to 1869.

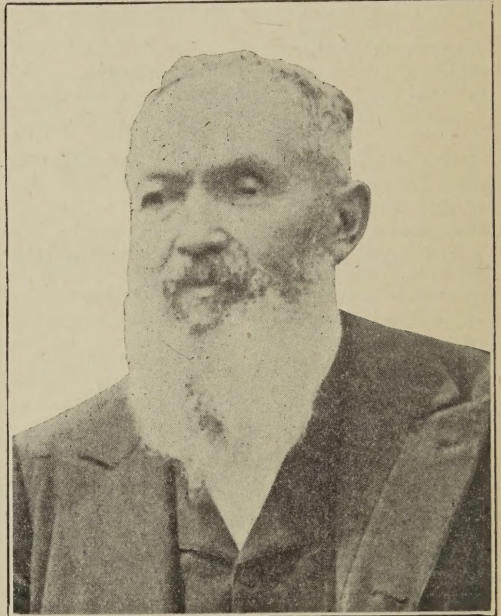
The home of Nathan Goldberg was not only comfortable, but also very happy, because the pious wife clung with touching devotion to her husband.

To these happy and pious parents the subject of our sketch, John M. Goldberg, was born September 15, 1825, and all that parental love and devotion could do for him was done from the moment of his birth. Scarcely was the boy able to walk and talk when he was instructed in the principles of the Jewish faith, and, showing a special aptness for learning, he was destined before he was six years of age to become a rabbi. From that time on, the whole education of the boy was simply preparatory to the work which was to be his life-work. A private teacher, who was especially competent in Hebrew and in the traditions of the fathers, was engaged, and his scholar made such progress that at the age of eight years he passed a creditable examination before the Chief Rabbi and his coadjutors. Speaking of this examination, John M. Goldberg tells in his autobiography how an aged rabbi at the close of the meeting laid his hand upon the head of the boy, asked a blessing upon him, and said to the happy father, "that boy will be a great man in Israel; he has wheels of iron in his head." The boy did not understand the mysterious words, but thought that they referred to something grand in the future, and thus the words were ever afterward a talisman and help to him in his efforts to acquire knowledge.

At the age of six the boy was compelled to attend the public schools of Wollstein, and even as an old man he remembered well the slights, insults and persecution which he had to endure in the school simply because he was a Jew. His religious education was along the most orthodox lines, so that he had already a good knowledge of Hebrew and the Talmud, when, as usual, he was confirmed at the age of thirteen, and was instructed in the use of the phylacteries and other necessary appendages. However, about the same time the boy gave up the idea of becoming a rabbi, and, when he graduated with honor from the public school the next year, he became

the clerk of a prominent lawyer with whom he remained three years, thus gaining considerable knowledge of law.

At seventeen the desire for complete independence brought the young man to Berlin, the rapidly growing capital of Prussia. He soon found well-paying work, but alas! suffered the shipwreck of his faith. A friend took him to a meeting of freethinkers, and the subtle teaching of the eloquent lecturer attracted the young Jew in such manner that



JOHN M. GOLDBERG.

he accepted it, and, after a short time he became one of the traveling lecturers of the Society of Freethinkers. He went through Germany, England, and France, and succeeded in gaining many disciples. Returning to Germany, he became the assistant of a Mr. V., in Eisleben, who was a freethinker and commissioner of government lands.

The year which John M. Goldberg spent in Eisleben was the most momentous of his long life. God's hand led him to two young students of theology, sons of the late pastor of the church in Eisleben, who not only spoke to him of their faith in Christ, but introduced him to their mother and sisters. For the first time in his life the Jewish freethinker

found himself in a pious Christian home, and the private devotions of the family, at which he was present, made a deep impression upon him, without, however, overcoming his prejudices against Christianity. The whole family became interested in him, and all its members assured him that they would wrestle with their God for his conversion, while one of the daughters, Miss Emily, handed him a tract, when he took leave, and asked his promise to read it. The promise was given, but, for the present at least, forgotten.

Soon after the young Jew became restless once more, and setting out again from Eisleben as a lecturer for free-thinkers, he went to Hamburg where an old acquaintance, who was also a traveling lecturer on rationalism, met him and engaged him as assistant at his address for the next day. But Goldberg never assisted him, for as he was ready to go, he, by God's leading, put his hand in the breast pocket of his coat, felt there some paper, took it out, and, recognizing the tract which the young lady in Eisleben had handed him, and also remembering his promise to read it, commenced reading. He became interested, and finally so absorbed that he forgot the lecture and his friend. An awful struggle commenced now in the soul of the young Jew, who soon found work in a broker's office, and he afterwards confessed that at times he thought his reason was dethroned and his mind on the brink of collapse.

Almost despairing, he gave up his situation and took passage on a steamer for Hull, in England. For a time, his troubles were forgotten, and with great zeal he learned the English language rapidly, using the English Bible as his text book. Soon, however, his soul became troubled again. Another effort to flee from God by going from Hull to London, where he found remunerative employment, proved also futile, and at last he concluded that one religion of all the religions in the world must possess the light, the knowledge of which would result to his benefit. Thus he investigated Mohammedanism, then Roman Catholicism, then Judaism, the religion

which he had abandoned years before, but all was in vain, until at last he turned to the Bible and there found the gospel plan of salvation unfolded before him. At last he found the substitute for his sins, him upon whom was the chastisement of his peace, the Messiah.

But peace did not come until, according to his own words, one evening he felt a struggle going on in his breast. "Doubts perplexed me. I thought that the whole structure of my faith in Jesus was tottering and tumbling down. But I was determined to retain my faith in him. Nay, I went further. I was not satisfied to have a superficial knowledge of him; I wanted Jesus to take possession of my soul. For the first time in my life I knelt down before my God and earnestly prayed him to forgive my sins for Jesus' sake; to strengthen my faith in him as my personal Saviour. . . . Language is too poor to describe what I felt at that moment. A solemn atmosphere encircled me; a bright light shone into my heart; Jesus took possession of it. At the same time I heard a powerful stroke as if the house were shaken upon its foundations. I trembled in every limb, but collecting my thoughts, remembering that I was in the presence of El Shaddai, I heard a small whispering voice, saying, 'Peace be still.' I arose a new man, born again. A miracle was performed. All prejudice, malice, hatred, blasphemy, and profanation, the stupendous fabric of Judaism was uprooted from my heart, and love, reverence, and humiliation toward Jesus of Nazareth was engraved in every recess thereof." Soon the public profession followed the conversion, and John M. Goldberg was baptized in April, 1857, (Easter day).

The young Hebrew-Christian spent a short time in the Operative Jewish Converts' Institution in London, then worked as clerk in a broker's office in Liverpool, but finally decided to cross the ocean and to try the land of liberty. The first years of his sojourn in the United States were uneventful, although he never forgot to preach Jesus to his Jewish brethren wherever he had an opportunity. He was employed during

these years in the office of the New York State Colonization Society, whose object was to civilize and Christianize the colored people in Africa by sending colored people from America to Liberia.

In 1860 the American Society for Meliorating the Condition of the Jews began to utilize the office in which John M. Goldberg was employed, and as he had plenty of spare time, he became interested in its work. Soon he was chosen a member of the board, and in 1863 took complete charge of the work of the Society until it died in 1867. (We have no room to describe this work, but hope to be able to publish a complete history of the American Society for Meliorating the Condition of the Jews in the near future).

In 1863, finding the door open for progressive work among Jewish children, Goldberg opened a school in New York under the auspices of the P. E. Church, whose missionary, Rev. William Wardlaw, supported the plan, and about 100 children attended the school. Soon trouble came through the opposition of the rabbis. The parents were excommunicated, and men were stationed on each side of the school to drive the children away. The *Jewish Messenger*, a weekly paper, abused him shamefully, and Rabbi Isaacs, its editor, showed his hatred of the convert (or, as he called him, pervert) to Christianity at every opportunity. But the secular press of New York opened its columns to Goldberg, and thus his troubles were for the good of the cause.

But the strain was too much, and after two years' struggle the school was closed. Immediately, however, a new plan was tried, and the Hebrew-Christian Brotherhood was organized in 1864 by Goldberg and Lederer. It existed a little over a year and disbanded through lack of interest, but was reorganized in 1867, with such men as C. E. Harris, Howard Crosby, Stephen Tyng, J. C. Jacoby, A. C. Tris, S. Kristeller, E. Van Noorden, John Neander, G. R. Lederer, Dr. M. J. Franklin, etc., among its members. A hall was hired in Cooper Institute, and public discussions were held (see *Nathanael*, June, 1868, and

September, 1869, for a history of this Brotherhood).

In 1871 Goldberg severed his connection with the N. Y. State Colonization Society and went on a missionary tour through Canada and New York, returning from the tour in 1872 and settling down in Boston, where he was soon involved in discussions with Jews, and, as usual, had to face persecutions. Thus he was caused to leave Boston again and went to Providence, R. I., where he spent two years in work among the Jews. Seeing no results, he went again to New York in 1875 and confined himself to real estate business. However, it was impossible for Goldberg to refrain from Christian activity, and he became assistant to the missionary in the City Asylum for the insane, which position he held until May, 1890.

In August 1891 he went to Boston and became identified with the Hebrew Messianic Council (Dr. Niles), preaching to the Jews in Haverhill, Chelsea, and Boston. Lacking financial support, he went to Providence, R. I., and in January 1894, opened the mission whose head he remained until his death, April 4, 1903.

John M. Goldberg was a true disciple of the meek and lowly Saviour, of great patience in suffering (proved especially when the days of blindness came), of great charity, and of wonderful faith. He believed in the power of prayer, and thus he was able to experience remarkable answers to his prayers. His learning, gained entirely by self-teaching, was broad, his style was striking, and his addresses, though his voice was weak, peculiarly touched his hearers. The number of Jews converted through his instrumentality is not large, and yet the influence of his consecrated life was very great. He was an Israelite indeed!

We offer no eulogy. We would insult him whose history speaks better than our best eloquence and whose self-forgetfulness was the secret of his whole power. We who knew him loved him, and as he is gone to his rest we have not the feeling of grief so much as that of thanksgiving to God for such a life! We come with the *Te Deum*, not with

the *Miserere*; with the joy of the victory that swallows up death. We warm our hearts and quicken our strength in the remembrance of the almost four-score years now gathered into the full sheaves.

Loved while on earth, nor less beloved though gone,

Think not we envy thee thy glorious crown.
No; if we could, we would not call thee down.
Though slower in our pace, to thee we'll follow on,

Leaning on Jesus all the way,
Who now and then lets fall a ray
Of comfort on us from His throne.—

Father, friend, brother! may it not be in vain that we have known, have loved thee; let us follow thee as thou hast followed Christ, that when we lie down our sleep may be as sweet!

LOUIS MEYER,
Hopkinton, Iowa.

THE BLOOD ACCUSATION.

BY THE EDITOR.

The blood accusation against the Jews is one of the most singular weapons ever used by the spirit of evil to stir up race hatred and set men against each other. Its frequent recurrence in these later times is a proof of the sad prevalence of superstition and of Satanic influence among great masses of men in even so-called Christian lands. Alas, for our boasted modern enlightenment! It cannot save from sin, and it cannot produce love between man and man.

One of the causes leading to the recent awful outbreak of fury against the Jews of Kischinev was a ritual murder charge. As this is a matter almost entirely unknown to American readers it is felt that a clear statement, with historical references, will be welcomed at the present time. We are chiefly indebted for the facts adduced to the excellent article on this subject by Prof. H. L. Strack in the "Jewish Encyclopedia," volume III. Prof. Strack is a Christian scholar, of the University of Berlin, who has thoroughly investigated this question.

In defining the blood accusation, he states that it is "A term now usually understood to denote the accusation that the Jews—if not all of them, at all

events certain Jewish sects—require and employ Christian blood for purposes which stand in close relation to the ritual, and that in order to obtain such blood they commit assault and even murder." This charge has connected this supposed Jewish need of Christian blood with the passover, it being alleged that blood is mingled with the *mazzoth* or unleavened bread. The accusation frequently arises on the occasion of the violent death of a Christian, and it is used by rabid anti-Semites to stir up the passions of the ignorant and superstitious populace against the Jews, and so often leads to massacre and pillage. Hence, the extreme danger connected with any such charge, and the dread to which many Jewish communities are constantly exposed.

The first case of blood accusation on record occurred in 1144, when the Jews of Norwich, England, were charged with killing a Christian boy. The child disappeared, but "absolutely no evidence was adduced that a murder had been committed;" no Jews were tried or punished for this crime. Three similar charges were brought in England before the close of the century, viz., at Gloucester, at Bury St. Edmunds and at Winchester. "In none of these cases was there a trial; but popular rumor was considered sufficient to establish the martyrdom of the lads, and this proved a considerable source of attraction to the cathedrals and abbeys of these towns."

THE FULDA INCIDENT.

The case of Fulda in the next century is so instructive that we quote at length from the "Jewish Encyclopedia."

"In December, 1235, five children of a miller residing in the vicinity of the city of Fulda, Hesse-Nassau, were murdered, in consequence of which thirty-four Jews and Jewesses were slaughtered by the Crusaders. The Jews were accused of the deed, and those put to the torture are said to have confessed that they murdered the children, in order to procure their blood for purposes of healing. It is necessary to note here (1) that the reports say nothing of the presence of witnesses; (2) that the confessions were elicited through torture, and were con-

sequently worthless; (3) that these confessions speak only of the intention to procure a remedy, and contain no reference to ritualistic ceremonies; (4) that the German Emperor, Frederick III., in order to sift the matter thoroughly, invited a large number of scholars and distinguished Jewish converts to Christianity from all parts of Europe, who, in answer to the question whether the Jews required Christian blood for their Passover ceremonies, replied: 'Neither the Old nor the New Testament states that the Jews lust for human blood: on the contrary it is expressly stated in the Bible, in the laws of Moses, and in the Jewish ordinances designated in Hebrew as the 'Talmud,' that they should not defile themselves with blood. Those to whom even the tasting of animal blood is prohibited surely cannot thirst for that of human beings, (1) because of the horror of the thing; (2) because it is forbidden by nature; (3) because of the human tie that also binds the Jews to Christians; and (4) because they would not wilfully imperil their lives and property.' The judgment of the emperor reads: 'For these reasons we have decided, with the general consent of the governing princes, to exonerate the Jews of the district from the grave crime with which they have been charged, and to declare the remainder of the Jews in Germany free from all suspicion.'"

THE BAZIN AFFAIR.

This case with, others, can be traced to the cupidity and heartless cruelty of persons interested in getting rid of Jews. Again we let the Christian, Prof. Strack, tell the brief story:

"At Bazin, Hungary, in 1529, it was charged that a nine-year-old boy had been bled to death, suffering cruel torture; and thirty Jews confessed to the crime and were publicly burned. The true facts of the case were disclosed later, when the child was found alive in Vienna. He had been stolen by the accuser, Count Wolf, of Bazin, as an easy but fiendish means of ridding himself of his Jewish creditors at Bazin."

It is one of the saddest facts in the

history of the human race that this amazing and baseless charge should have grown in frequency with the advance of enlightenment. Mr. Joseph Jacobs gives in the "Jewish Encyclopedia" a list of more than 120 cases of blood accusation, covering the time from 1144 to 1900. In the twelfth century six cases were recorded, 15 in the thirteenth century, 10 in the fourteenth, 16 in the fifteenth, 13 in the sixteenth, 8 in the seventeenth, 15 in the eighteenth, and 39 cases in the boasted nineteenth century. Fourteen of these cases occurred in the last decade of the century. In this period of nearly 600 years over 417 Jews and Jewesses were put to death in connection with these charges, and of these 132 perished in the nineteenth century..

Surely the time of "Jacob's trouble" (Jer. 30, 7) is drawing near, when poor Israel will suffer as at no time in the past. The apostles of culture and enlightenment should take note of the awful trend of humanity. Our culture cannot please God. Our science and our inventions cannot destroy race-hatred. Superstition and disbelief in the divine Word are growing right in the midst of Christendom. The end must be judgment, and the cleansing away thereby of sin and all the rank growths of evil from the world.

LETTER FROM RUSSIA.

[The following letter addressed to the editor will be read with the deepest interest. The writer, Rev. Samuel H. Wilkinson, who is connected with the Mildmay Mission to the Jews, London, as one of the mission staff, and as editor of *Trusting and Toiling*, makes periodical visits to Russia, and is well acquainted with the state of affairs in the Jewish Pale of Settlement. The work of the Mildmay Mission in Russia is carried on chiefly by means of Bible "depots," i. e., halls or shops where the Scriptures are given out to Jews, permission being given to explain the contents on the spot. The government does not permit preaching services. The Mildmay Mission has five such depots, at Warsaw, Wilna, Minsk, Odessa and Lublin. Our illustration, taken from *Trusting and Toiling*, shows the depot at Warsaw.]

MY DEAR SIR AND BROTHER:—

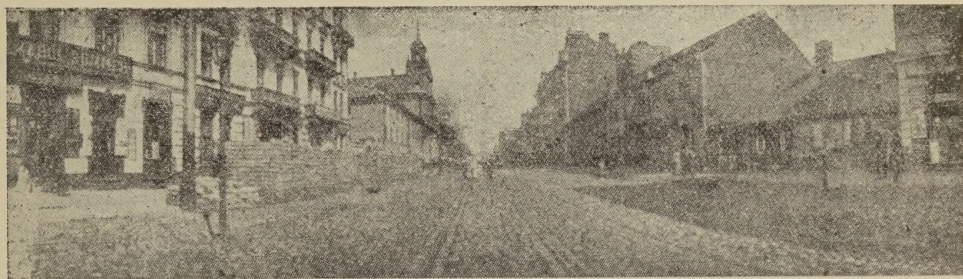
I have read through every word of the last two numbers of *The Glory of Israel*, i. e. March and April, with the

greatest interest. If it does not bring the dawn of a wider and deeper concern for Israel, at least it upholds the true standard of duty and privilege towards the covenant people. May God bless and encourage you in all the labors attending it.

I am writing this in order to give you, and, if you will, through you, the read-

all credit for his holy horror of the worship of images, still on both sides ignorance has produced prejudice and often hate.

The Jews mostly live in their own quarter, where Asiatic squalor reigns, in contrast to the better parts of the town, which are really handsome. The Jew eats his own food, wears his own



MISSION DEPOT IN WARSAW.

IT IS SEEN BEHIND THE LAMP AND TELEGRAPH POST AT THE LEFT.

ers of *The Glory of Israel*, some account of matters here. Interest in Israel must of necessity be largely focussed on this great empire, the fountain head of your great Jewish population and of ours and still, numerically and religiously, the most important Jewish field in the world.

The need will better be realized if I make a few notes on this town. It is an old Polish town of considerable historical interest. Its present population will be about 60,000, nearly one-half of these being Jews. Lublin is the capital town of the province of the same name, and in the province there will possibly be 200,000 Jews.

Amongst the Gentile population here Roman Catholicism is paramount. It is difficult to describe the absolute separation between so-called Christians and the Jews. They have grown up side by side, traded with each other, but know nothing of each other's social or religious life. I doubt if any Pole who has grown up from childhood in this small town has entered a Jewish synagogue, or any Jew during his whole life, one of the dozen or so Catholic churches whose open doors he daily passes. Giving the Jew

distinctive garb, associates only with his own people. The walls built around pious fanaticism are even higher here than in larger cities, such for instance as Warsaw. Here, every one knows his neighbor and the traitor cannot live.

Judge of the difficulty of commencing and maintaining a witness for Christ amongst such a community. We hold, however, through our brother, Mr. Herbert Levinsky, of Warsaw, a government permit to distribute Scriptures and gospel publications throughout the whole province of Lublin. That permit implies as far as the government is concerned (which otherwise prohibits evangelism) a great degree of liberty in testimony for Christ. And so, under the terms of this permit, our brother, Mr. Joseph Silberstein, took up residence here nearly two years ago (July, 1901), and according to our custom, opened a small depot of Scriptures. A room in his own dwelling was allocated for this purpose, and two notice boards affixed outside.

In larger cities this has generally been sufficient attraction for large numbers of Jews, but there it was otherwise. The callers at the Depot averaged only, in 1902, 85 persons a month. Still

these were mostly earnest-minded and with each long conversations were held, setting forth Jesus as the Messiah and Saviour.

Mr. Silberstein, however, used the privilege granted by the permit, and carrying always a few tracts or Scriptures, sought conversations with Jews in shops or streets. More than once he has been assaulted by angry Jews, but a year's labor shows that nearly 450 Testaments and portions, 834 tracts and over 1,000 copies of the two Jargon gospel magazines, *Dibre Hayomin* and *Berith Am*, have been distributed. Besides this, some visits under the same permit have been paid to Jewish towns in the province and more are contemplated.

I will not speak longer of this, which is a sample of effort in other cities also and by other brethren, nor of plans for the future. You who control the lever of a great amount of prayerful interest on Israel's behalf will know how far such effort demands it.

In your March issue, you describe the old Judengasse at Frankfort, the oppression and bloody massacres of the Middle Ages, the protracted reign of terror for the Jewish race. "Times have changed," say we. We live in the twentieth century. We are accustomed to anti-Semitism as a popular prejudice and perhaps an occasional outbreak by ignorant peasants in some obscure European town. Yet, like a bolt from the blue, comes the news of the bloody deeds at Kischinev, when for two days and two nights the Jews were at the mercy of a Christian (!) mob, composed of well dressed as well as simple people—two days of plunder and pillage, of brutality and torture and death, the passive authorities only interfering to restrain Jews from defending themselves.

I have just come from there. I have passed through perhaps nearly two miles of streets where every Jewish house stands desolate and waste. To add insult to injury (for is it not in this case insult?) and to identify their work with their creed, the Christians have daubed or chalked crosses, Greek and Roman, on the Jewish dwellings. Possibly nearer 20,000 than 10,000 Jews are

ruined; for this work touched with some exceptions only the *poorest* Jews.

I have walked through the wards of the Jewish hospital and seen the work of brute hands which have left their mark in hideous wounds and shattered lives. Eyes gouged out, nails driven up the nostrils and into the top of the head, with other nameless horrors, this was the sport of the Christian populace with Jewish men and women. Forty-four Jewish corpses lie in the Jewish cemetery, and that may not be the full tale of death.

I have listened to the stories of eye-witnesses and sufferers, told quietly and without exaggeration. There was no need of exaggeration; the evidences of torture and suffering were all too apparent.

"Thou hast made us as the offscouring and refuse in the midst of the people: all our enemies have opened their mouths against us: fear and a snare is come upon us, desolation and destruction. Mine eye runneth down with rivers of water for the destruction of the daughter of my people." Lam. 3:45-48.

It seems that for the moment the best Christian testimony towards Israel and against this horror is a practical share in the work of relief. The Jews are doing and will do much. If any Christian offerings are made to help them, I am convinced in this case they could go through no better hands than those of the leading Jews of Kischinev—amongst whom Dr. Muchnik is recognized as an honorable and worthy leader. If you have any communication to make or questions to ask I will gladly act as intermediary, if addressed at the Central Hall, Philpot street, Commercial Road, London, Eng.

God be with you and your work.

Yours truly,

SAMUEL H. WILKINSON.

LUBLIN, POLAND,

17th May, 1903.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

—Romans 10: 1.

MASLIANSKY, THE YIDDISH ORATOR.

BY THE EDITOR.

For years we have longed to hear Rev. H. Masliansky, that notable Russian Jew of New York who speaks in Hebrew and Yiddish but not in English. Our wish was realized at the great Zionist mass meeting June 7. Half-a-dozen other speakers had preceded him, and to most of them the audience listened with strained attention. It was a quarter of eleven when Masliansky was announced. A large man, with creamy white vest and small skull cap, he had been conspicuous on the platform all evening. And now such attention! Men and women leaned forward to watch and hear. Such oratory and such acting! He played at will on the emotions of the great audience of more than three thousand. Beginning in Hebrew he soon passed into Yiddish, a Russian Yiddish much of which was beyond the reach of some of auditors. He talked of Kischinev, he pictured the sorrows of Israel, and poured out his scorn and ridicule on those modern Jews who prate of "Israel's mission" but turn their backs on Zionism and its efforts to establish in Palestine a new home for their suffering brethren. One could understand why the name of Masliansky had such magic power. He was easily the orator of the evening.

We have heard Masliansky in Yiddish. Now we want to hear him in Hebrew. For a further description of his power, and to show how the Hebrew is being revived and used today, we give below extracts from two Jewish writers. They tell of the impression made by Masliansky at a great meeting in Cooper Union, New York, in June, 1900. The first extract is from "Publius" in the *Jewish Exponent*:

"What was it that attracted and held this audience for nearly three hours on a pleasant evening in June? The exercises of the occasion were as peculiar as the audience. Two of the speeches, those of Masliansky and of Dr. Drachman, were in pure Hebrew. I can see the exodus in the average Jewish au-

dience that this would have occasioned, the mental *ennui* that the mere prospect of such an event would have aroused, yet one of these speeches was beautiful in its classic diction and clear enunciation, and the other was the event of the evening. Masliansky's power over the Hebrew is wonderful. In his hands it is as plastic as clay in the hands of the potter. He moulds it to whatever uses he may desire. The words leap over each other in their eagerness for utterance. The language as he speaks it is full, ample and rich for the expression of his broad and noble ideas. No one questions that it is a living language after hearing Masliansky discourse in it. Those who did not know Hebrew that night were not proud of it. They felt that their education had somehow been sadly neglected."

Rev. Jacob Voorsanger, of San Francisco, writing his "impressions of New York," says that when he heard Masliansky that night he heard, for the first time, the marvelous eloquence of a Jewish tribune. He goes on to say:

"I never heard the like before. Masliansky is a Russian who lectures in Yiddish to audiences in the Educational Alliance. This evening, by request, he spoke in Hebrew, and to most of the audience that must have been a revelation. And such Hebrew! The tongue of our prophets was never dead, not even in the centuries when knowledge was at its lowest ebb, but this Russian taught us all that it was very much alive. He spoke in a voice of thunder, and his eyes were ablaze as his heart was aglow. There was Zionism. In classic phrases, that only suffered from his rather barbarous pronunciation, the great Jewish tribune, to an audience he held spellbound, presented and argued his cause. First he spoke of the remarkable character of the gathering. Jew and Jew were brothers again, held tightly together by their affection for mother Zion. Then he pictured her, that aged mother, in her weeds and shorn of her children; dust covered, and with lustreless eyes. He followed her, like a weeping child, through the centuries, and then he re-

cast her picture. God's smile would rest on her again, she should be called again Ruhamah, she should be the ruler of a Palestine rejuvenated. Oh, how he pictured it, in that eloquent, classical Hebrew that has no equal amongst the tongues of men! He made us see again the forests of Lebanon; the orchards of Carmel, the roses of Sharon, the flowers and fruits of Jezreel, the wheat of Bethlehem. He made us ascend Ebal and Gerizim and the Temple Mount; we saw the fat bullocks of Bashan graze again on the fat soil, and we saw the waters of Arnon and Jabbok tumble over each other in their headlong rush to their mouths. We saw the happy settlements of prosperous farmers, unmolested by villainous fellaheen, protected by their own righteousness; we saw the vine and fig-tree beneath which the aged reposed in peace—and when that matchless orator had concluded there was not an anti Zionist in that great meeting!

PAUL AT ROME.

Sabbath School Lesson for June 14; Acts. 28: 16-24, 30, 31.

REV. C. I. SCOFIELD, D. D.

The student will remember that there was a church at Rome, probably a very large and important church. Three years before Paul had written to this church that one of his letters which was never surpassed as an authoritative and full exposition of the truth in Christ. Rome was the metropolis of the world; all roads led to Rome. From every region where the gospel had been preached believers would make their way to Rome. Already the Christians were "a sect everywhere spoken against." The Jews spoke against them because of the hatred of bigotry; the Gentiles because the purity of the Christian ethic, and the beauty of the Christian life, rebuked intolerably the pagan license. And yet, except the brief mention of "brethren" who came out to the Three Taverns to meet Paul and his party, there is absolutely no mention of the Roman Christians. It is the Jews who come before us at once; the Jews who were the objects of Paul's solicitude.

What is it but that long-forgotten precept in the divine plan for the world's evangelization, "to the Jew first" Romans 11: 9, 10; Acts 1: 8; Luke 24: 47; Acts 9: 20; 13: 5; 14: 1, etc.).

The forgotten precept! When, one asks, did it ever become obsolete in the plan of God? Obsolete in the practice of men it certainly is. The Jew is everywhere. No missionary but finds the Jew wherever he goes—the Jew, dear to the heart of God, "beloved for the fathers' sakes" (Rom. 11: 28),—and who may measure the loss to the cause of missions by reason of the all but universal neglect of the ancient people of God by modern missions. "To the Jew first;" how true to this law of missionary activity was the great apostle to the Gentiles. With a great church burning to hear the speech of the author of the Epistle to the Romans, and with that author longing to impart to the Roman believers some spiritual gift, and to be comforted together with them by the mutual faith of both (Rom. 1: 11, 12), there was manifested this remarkable self-effacement on the part of the church, and of separation to a Jewish testimony on the part of Paul.

Nothing short of a profound conviction in the hearts of the church and of the apostle that so, and only so, must he begin his labors in Rome, could have produced that result. Beyond question the charge to every missionary should have been, "to the Jew first." How many a Timothy, and Priscilla, and Aquila, and Barnabas—even a Paul—might have been found in Bombay, and Calcutta, and Cairo, and Peking! Even yet, in many fields, it is not too late to imitate Paul, and "call the chief of the Jews together," and speak to them of "the hope of Israel."—*Record of Christian Work.*

JEWISH NATIONAL HYMN.

Air: "My Country, 'tis of Thee."

BY REV. DR. H. PEREIRA MENDES.

God, we implore of Thee
End Zion's misery,
Send her Thy aid!
Send Thou her sons to heal

Wounds which the years reveal,
Woes which at last in weal
For aye shall fade.

God, loving, tender, good !
As if in widowhood
She weeps for Thee !
Be once more reconciled,
As father pities child
Pity her grief so wild,
She weeps for Thee !

Now bid her weep no more,
Do Thou her sons restore—
Love-gift from Thee.
Make those who still would stay
In other lands obey
Thy holy law, that they
World-priests may be !
For some by Thy command
Must live in every land
To make Thee known !
Priests to the world are we,
This is our destiny,
Till all shall bend the knee
To Thee alone.

This song was sung at the close of the great Zionist mass meeting in this city the evening of June 7. The audience was led by a chorus of twelve young men and twelve young women, and the effect was marvelous. We will let *The Pittsburg Post* describe it:

"When the audience, led by the chorus leader, Rev. J. Bloom, rose to sing the Jewish anthem, it was apparent that the high tension to which the great audience had been wrought by the speakers of the evening had had an effect. As the stirring words were sung, leading up to the invocation in the third stanza, the tone of the singers took on a dramatic quality rarely exhibited in a public audience, and before the last line of the prayer had been reached the audience was in a frenzy of worshipping reverence and pleading, astonishing to the Christians who were in the house, and that caused many to remark that they had never before witnessed so great a manifestation under the spell of song."

IRREVERENT USE OF THE DIVINE NAME.

There is no practice more common and more to be deplored in our preach-

ing services, prayer meetings, etc., than the irreverent use of the name of God. How often is the mind shocked at the seeming irreverence and lack of respect shown on the part of men and women under a high state of emotional excitement, using the name of the Deity as if He were some ordinary human creature susceptible to flattery or praise. All such exhibitions of devotion arise from false ideas of prayer and praise. An eminent divine has truly said, "Prayer requires more of the heart than of the tongue. The eloquence of prayer consists in the fervency of desire and the simplicity of faith. The abundance of fine thoughts, studied and vehement emotions, and the order and politeness of expression are things which compose a mere harangue, and not a humble and Christian prayer. Our trust and confidence ought to proceed from what God is able to do in us, and not from what we can say of Him." "It is abominable," says Hedayah, "that a person offering up prayer to God should say, 'I beseech thee by the glory of the heavens, or by the splendor of thy throne.' For a style of that kind would lead men to suppose that the Almighty derived glory from the heavens; whereas He created them; while God with all His attributes is eternal and immutable."

Let one think how very irreverent it is to say to God, "I beseech you." How very much more beautiful and appropriate is the Bible way, "I beseech thee." The Mohammedans are remarkable for their use of many words and vain repetitions in prayer, such as "O God, O God, O God," "O Lord, O Lord, O Lord," "O Living, O Living," "O Immortal, O Immortal," etc. So also were the Jews noted for their vain repetitions in prayer. The Saviour rebuked the Pharisees for this practice and we ought to be very careful lest we use irreverent words in our prayers and testimonies.

There is another very bad practice which arises more from ignorance than from an intention to be irreverent. It consists in addressing God as we do our fellow men, as in saying "You know I love you," "You know all my thoughts,"

"You did speak peace to my troubled heart," &c. Let me quote a line from one of our hymns, using this manner of expression, and see how very ridiculous it sounds: "O you, in whose presence my soul takes delight." The correct rendering is: "O thou." When addressing the Deity, we should always use *Thou* or *Thee*, which is the Bible form of speech, the purest English ever printed. The plain language of the Friends, which distinguished them from all other classes of religionists, is spoiled when they use *THEE* for both the nominative and objective. I am aware we

may be a Chesterfield in the use of correct forms of speech, yet if we do not have the aid and help of the Holy Spirit in indicting and offering up our prayers' we only offer strange fire on the altar of our devotions; nevertheless, no matter how sincere we are, irreverence is out of place in our prayers and testimonies, and we should be on our guard lest we give occasion to intelligent persons to become disgusted over our unseemly practices, and lest our speech be taken as irreverent.

J. B. COREY.



JEWISH MISSION FIELD.



AT HOME.

Mr. Mark Levy.

This earnest brother has spent several months in visiting Jews and Christians in Cincinnati, Dayton, Columbus and other cities. The work done has served to awaken new interest in Israel, and was very satisfactory to the Church Society for Promoting Christianity amongst the Jews, under whose direction he labored. But Mr. Levy, having found the way very lonely and difficult, has severed his connection with this society. He is at present with us in Pittsburg, and is aiding in the mission work and speaking in various churches in the interest of this cause. He is a very pleasing speaker, and his interesting personality wins friends on all sides. We trust he may be led to enter into a permanent connection with our mission.

The Anglo-American Board.

At a meeting held in New York March 13, 1903, of the American Mission to the Jews it was voted to change the name of that organization to the Anglo-American Board of Missions to the Jews. William Cowper Conant was elected secretary. The president is the Rev. David James Burrell, D. D. This mission has labored through its missionary, Mr. H. Warszawiak, at 424 Grand Street since October 10, 1897. This station was closed April 30, 1903,

"through a peremptory and unconditional refusal by the owner to renew the lease; such refusal accompanying his receipt for the final month's rent." Since that date Mr. W. has decided "to establish a new station under his own control and responsibility." The Anglo-American Board, thus left without a missionary for the present, do not wish to found another struggling mission in New York, but will endeavor to unite the friends of Israel in both hemispheres and to raise a fund, to establish "a Hebrew Christian Institute" for evangelistic and philanthropic work. We are in the main very well pleased with their proposal, which, if carried out on a basis of wise administration, will mean much to the cause of Christ among the Jews of New York.

Mr. Warszawiak has found a place for his separate work at No. 2 Suffolk Street, in the heart of the New York Jewry.

We have refrained from mentioning even the name of Mr. Warszawiak, but we give the statements above taken from *Salvation* partly as a matter of record. The W. case is one of the psychologico-religious puzzles of modern times. We do not pretend to understand it. We can only wait to pray for the shadow cast on him and through him on all Jewish mission work to pass away.

Hebrew Christian Brotherhood.

An invitation, signed by Meyer Ler-

man, chairman, Rev. Bernhard Angel, Leopold Cohn, and Dr. Henry Zeckhausen, secretary, was recently sent out calling the Hebrew Christians of New York and vicinity to meet May 14 at 68 7th Street, New York, "in order to discuss the advisability of forming a Hebrew Christian Brotherhood." We have had no report of the meeting, but we wish all success to this effort.

Rev. Moses Greenberg.

This steady plodding missionary, who has labored in Philadelphia since 1894 in connection with the Mission of the Covenant to Israel, has just paid us a call on his way home from the meeting at Hopkinton, Iowa, of the Synod of the Reformed Presbyterian Church. He was converted at Mersine, Asia Minor, in 1887, and obtained his collegiate and theological training in this country. He has fought his way in Philadelphia through many difficulties, and now has an assured footing in that city. The mission occupies a building of its own, and the R. P. Synod has risen nobly to the needs of the work, appropriating more and more money as it has grown in appreciation of the nature of the work. Mr. Greenberg has promised a sketch of the mission for this magazine.

ABROAD.

Work in Bombay.

An undenominational work among the Arabic speaking Jews in Bombay has been carried on by Mrs. Cutler since 1895. A day school and a Sabbath-school, in connection with the work, were broken up in 1898, after the baptism of one of the teachers (a Jewess), and even to-day, the anger of the Jews is so great that they still refuse to send their children to the schools. A large work among the 14,000 Beni Israel (black Jews) in Bombay and neighborhood is carried on by Miss Trott and Miss Campbell, in connection with the Zenana Bible Mission, who have three large schools of many years' standing.—*Dominion Presbyterian.*

Death of Mr. Eppstein.

Rev. John Moses Eppstein, for 46 years a missionary of the London Jews' Society, died at Bristol, England, last month. He was superintendent of the Wanderers' Home at that place. The *Jewish Missionary Intelligence* says of him:

"The society never had a more sincere convert, or a more earnest, able and gifted missionary than our brother who has recently passed away. His spiritual children are to be found in every quarter of the globe; he having baptized as many as 262 converts during his career as a missionary in both East and West. During the last few months of weariness and suffering, Mr. Eppstein still gave attention to the work of the mission, and superintended a wonderful correspondence with rabbis in Russia. He was kept in perfect peace, and stated to the writer, who visited him shortly before his death, that he was the happiest man in the world!"

The London Society.

The 95th annual meeting of this great Society was held in Exeter Hall, London, May 8, under the direction of the president, Sir John H. Kennaway, Bart., M. P. Many notabilities were present, including three bishops, two baronets, two generals, one colonel one lieutenant-colonel, one major, and some *ninety ministers*. Jewish missions in England have won a measure of consideration not accorded them in this country.

Addresses were made by the president, the lord bishop of London, the Rev. S. T. Bachert, head of the society's North of England Mission, the lord bishop of Honduras, and Dr. P. C. E. D'Erf Wheeler, head of the medical mission and hospital at Jerusalem. It was a very successful meeting, the only drawback being the state of the society's finances, although this is more encouraging than for some time. The aggregate income for the year was over £40,699, an increase of £2,144 over that of last year. The deficit of £5,764 was reduced to £5,399.



THE JEWISH WORLD.



Notes.

The next Zionist congress will meet in Basle, Switzerland, August 23-29.

The well-known Hebrew library of the late Dr. Eugen Merzbacher, of Munich, has been acquired by the Frankfort city library at a cost of 35,000 marks.

The Union of Jewish Literary Societies in Germany held its third general meeting in Berlin, under the presidency of Dr. Karpeles. The union comprises 173 societies, some of them having over 600 members, with a roll of 15,000 names. The union is the largest organization of Jews in Germany.

M. Joseph Reinach's history of the Dreyfus affair has now reached the third volume. It is entitled "The Crisis," and contains full details about the Esterhazy case, the Zola trial, and events leading up to the fall of the Meline ministry and the formation of the Brisson Cabinet. M. Reinach's next volume is to be entitled "Revision," and will lead up to the memorable court-martial at Rennes in 1899.

Liberalism Run Mad.

The way in which the so-called "reform" rabbis are welcomed by professing Christians is one of the signs of the times. It is ominous of an increasing disregard of God and his authority on the part of both Jews and nominal Christians, and shows a determination to cultivate a feeling of brotherhood at the expense of all truth and principle.

These remarks are called forth by the lecture of Dr. E. G. Hirsch, April 23, before the Epworth League of St. James' Methodist Episcopal Church, Chicago. The League had invited the rabbi to give a lecture. According to Rev. F. M. Foster in the *Christian Nation*, "the line followed seemed to be a discussion of Christianity in general, and of Jesus Christ in particular. The great audience cheered and cheered, unable to comprehend, or indifferent if they did comprehend, the utter rejection of the divinity of the Son of God! The rabbi

lauded Jesus as a man, and that seemed to be all those superficial, so-called Christians thought necessary. He denied original sin, the necessity for atonement, the sacrificial blood, the divinity of Christ, and yet that audience threw their arms around him and put Christ to an open shame!"

Some of the utterances of Dr. Hirsch are given herewith: "The Jews do not believe at all in original sin and inherited depravity. They believe that every man is a responsible, free agent, and is not involved in the guilt of his fathers or his children. Of course, therefore, they do not believe the story of the fall of man in the book of Genesis in its literal sense. They accept the teachings of the higher criticism and consider the story of the Garden of Eden an allegory.

"As they reject the doctrine of original sin, they reject, of course, the doctrine of redemption from sin. They believe in a Messiah, but the Messiah of the Old Testament is a temporal prince, who shall reign over the Jews after they shall have been united and become a nation again in Palestine. At least the orthodox Jews believe this, but the liberal Jews do not believe in the Messianic prophecies at all."

The most striking statement made by Dr. Hirsch was the following: "If Jesus Christ should return to the earth to-morrow he would be welcomed in every Jewish synagogue in the land, and every Jew would say, with David, 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.'"

Alas, alas, "how are the mighty fallen, and the weapons of war perished!" A Jewish rabbi boldly flaunts his unbelief in the Old Testament in the face of a Christian audience, and members of the once noble Methodist church join hands with him in robbing Christ of his glory. The *American Israelite* of Cincinnati is the leading Jewish reform paper in the land. After quoting Dr. Hirsch it makes the following pointed comment:

"Most of this is so obviously untrue that it is worth no Jew's while to contra-

dict. The Psalmist uses the term 'King of Glory' with reference to God. No Jew, with the exception of Dr. Hirsch, ever used it otherwise. To the Jews as a class this use of it sounds like blasphemy All of this is talk—a bid for 'tumultuous' applause from that particular audience, which is as the breath of life to the reverend lecturer, and apparently all he cares for. To get it he recklessly sacrifices his reputation for truth, consistency, all, in fact, that public speakers usually hold dear, and then, curiously enough, is filled with surprised resentment when anyone has the temerity to criticise him."

The Jewish Chautauqua.

The seventh summer assembly of the Jewish Chautauqua Society will meet at Atlantic City, July 9 to 29. The first week will be devoted to courses in Jewish history and literature. The work of the "Committee of Fifteen" will fill up the second week. This committee was appointed last year to devise a course of study for the Jewish religious schools, and includes in its membership the leading rabbis of the country. The third week of the assembly will be devoted to "Summer School Work in Applied Philanthropy." The head of this department will be Dr. Lee K. Frankel, manager of the United Hebrew Charities of New York.

Rabbi Dr. Henry Berkowitz, of Philadelphia, is the founder and chancellor of the Society, which was organized in 1893. The Society has published a number of "Course-books" for guiding its members in their studies. One called the "Open Bible," Parts I and II, edited by Dr. Berkowitz, is for Bible study. There are five "Course-books" in Post-Biblical history, as follows: Part I, "The Return of the Jews from Babylon to the Beginning of the Christian Era;" Part II, "The Origin of Christianity and the Compilation of the Talmud;" Part III, "The Crusades and the Golden Era in Spain," all these by Prof. Gottheil, New York; Part IV., "From the Rise of the Kabbalah to the Expulsion of the Jews from Spain," by Rev. Dr. M. H. Harris, New York; and Part V., "To Moses

Mendelssohn." A "Course-book" on "Jewish Characters in Fiction," by Rabbi Harry Levi, of Wheeling, has just been issued. The "Beginner's Course in Hebrew," No. 1, is in the press.

Jewish Theological Seminary.

The dedication of the new one hundred thousand dollar building given to this seminary by Mr. Jacob H. Schiff, took place April 26. The building stands in 123rd Street, in upper New York. Since Prof. Schechter's coming to America to be its president this seminary has made great strides. That all this will be for the true advance of the Jewish people remains to be seen. Indeed the signs of any real progress are not hopeful. "The old seminary founded by Sabato Morais stood uncompromisingly for orthodox Judaism; Dr. Schechter says he holds no brief for orthodoxy, oriental or occidental, and the stand of the new institution is for Judaism, as broad as that term can be held to mean."

Judge Mayer Sulzberger has given to the seminary his library of 10,000 volumes, a library described by Dr. Cyrus Adler as being the largest and most complete private library in Judaica in the world.

Jewish Literature in England.

A stream of Jewish publications is beginning to flow in arid England. The English translation of S. M. Dubnow's Essay on the philosophy of Jewish history is certainly an important booklet, deserving wide study. The cult of "Hebrew as a Living Language" will now be stimulated by the little manual of Mrs. Alice Lucas and Mr. Israel Abrahams; and the series of "Jewish Worthies" has at length begun with the appearance of the medieval star, "Maimonides." Of forth coming publications of the Jewish Historical Society, Dr. S. A. Hirsch's Essays in Jewish literature are to be reprinted in book-form, and a popular history of the Jews in England has been entrusted to the collaboration of Rev. S. Levy, Mr. Bertram Jacobs and Mr. A. M. Hyamson. — *Jewish World*.

Jerusalem Notes.

The outlook in the Jewish colonies has improved, and there is also a better understanding prevailing between colonists and administration. Yet the emigration from Palestine, especially of artisans, continues. According to Turkish official statistics no less than 5,000 Jews have left Palestine in the last three years, and the government at Constantinople has inquired into the cause of the emigration.

A group of Jewish tourists, headed by Colonel Goldsmid of England, have recently visited Egypt, where they negotiated for the purchase of a large area of land near the Palestine border. See our April issue, p. 90. The Jerusalem correspondent of the *Jewish Chronicle* says: "The negotiations in Egypt indicate an improved change of program on the part of the Zionist leaders, and show that they will not allow themselves to be played upon by Turkish diplomacy."

The Zionist leaders have decided to open in Jaffa, a branch of the Colonial Bank under the name of "Anglo-Palestine Bank."

A new educational institution is being opened in Jerusalem, a kindergarten, where children under school age, especially boys, will be taught and trained in the Froebel method with Hebrew as the vernacular. This school will give parents an opportunity to place their boys, when they are three years old, in an institution conducted according to modern pedagogic principles, instead of sending them to the *Cheder*.

The Kischinev Horror.

The full details of the awful massacre at Kischinev have confirmed all the horror of the first reports. The world is filled with indignation, and this feeling is deepened as the proof grows more complete that the Russian government was in at least passive accord with the rioters. Mass meetings to protest against this wanton butchery of men, women and children have been held in many places, and a mighty word has gone forth to Russia expressive of the world's detestation of her barbarous deeds. It is

cheering to learn that all this finds an echo in Russia itself. Leo Tolstoi, "the most famous of living Russians," Maxim Gorki the well-known novelist, and Father John of Kronstadt have uttered their voices in the strongest denunciation of the deed. Prof. Vesselovsky, formerly rector of the St. Petersburg University and one of the most eminent Russian scholars, writes in the *Novosti*, "I am ashamed of myself. . . . I am ashamed that I am a Russian, and a leader of Russian society."

One of the most notable protests of all was that made in the mass meeting held May 27, in Carnegie Hall, New York. Of that great meeting we need only add the following from the *Jewish Daily News*:

The great Americans who spoke the great protest of American manhood refused to accept one iota of the Cassini falsehood—"it adds diabolical insult to diabolical injury"—declared President Schurman, of Cornell University, who quoted the *Jewish Daily News* at great length in his masterly address. They did more. They asked the Czar of Russia to give the Jew his full rights and liberties, and if not "America is another name for opportunity."

America has spoken. Its statesmen, scholars, divines, former Presidents, Governors, Mayor and the heads of three of the greatest of America's educational institutions—Cleveland for Princeton, Schurman for Cornell and Low for Columbia—all of these have spoken America's word, and Russia must heed. If Russia will not listen, if Russia will not heed—the blight that fell upon Spain and destroyed its prestige and levelled it in the dust, awaits this monster nation—this kingdom of murder and lies.

"United Israel."

The Hon. Simon Wolf, Washington, D. C., writes in the *American Israelite* an earnest appeal for justice to the Jews, and suggests that the Jews of the United States come together in what that paper calls editorially "United Israel." Mr. Wolf says:

These outrages in Russia will lead to increased immigration, and what was

only a breeze in the case of Roumania will prove a whirlwind in the matter of Russia. Our seaboard cities are congested, our means to help and succor almost exhausted, and if the exodus is to continue, either the gates will be shut or the laws made more liberal, for the Jews, as citizens of the United States, alone, cannot bear the burdens that result from the cruelties and inhumanities of Russia. Thus the whole people of our republic may be called on in time, and the Jewish problem of Europe become unfortunately a political factor in the United States.

I therefore appeal to the government of the United States to invite the great powers of Europe to co-operate on lines of civilization and common humanity and appeal to the Czar.

The reforms granted by England to Ireland have been won by the Irish in the United States; the reforms to be secured from Russia may have to be won by the Jews in the United States. I am not advocating this course, but simply deal with conditions. This government has problems of its own to solve and ought not to be burdened with this, and the only way to avoid this political complication of the future is to deal energetically with Russia.

The Jews of the world ask nothing but justice and equal rights; those of the United States seek, as citizens of our common country, to prevent disaster to our institutions, and demand only that recognition at home and abroad that is accorded to every other American.

Pittsburg Zionist Convention.

The sixth convention of the Federation of American Zionists met in this city June 6-9, under the presidency of Prof. Richard Gottheil of New York. About 200 delegates were present, representing societies all over the United States. Many letters and telegrams of greeting were received from Dr. Herzl, Israel Zangwill and others. The chief feature was a great mass meeting the evening of June 7, at which deep indignation was spoken by both Jewish and Gentile speakers concerning Kischinev. Four songs in Hebrew were beautifully sung at this meeting by a chorus of

twenty-four young men and women, under the direction of Rabbi Bloom. All was in the minor key, so befitting Israel's outcast position. The beautiful Zionist flag—white with two bars of blue down its length in the center between which is the shield of David—was much in evidence. The absence of Rabbi J. Leonard Levy caused a great deal of comment.

Mr. Zangwill and the Hirsch Fund.

Mr. Israel Zangwill has long been battling to have the thirty-five million dollars of the Baron Hirsch colonization fund turned over to the Zionists. He made a great speech May 16 before nearly 2,000 people at the Shoreditch Town Hall, London, a speech which fills nearly five pages of the *Jewish World*. If his persistent warfare succeeds the Zionist cause will be immensely strengthened.

Max Nordau and the Bible.

Dr. Max Nordau, having been asked by a contributor to the *Sunday Magazine* for his favorite text in the Bible, replied as follows: "The Bible has been my constant companion since my early childhood. The effects of the Word upon me have been different at different times of my life, but I have never ceased reading it. Job, Ecclesiastes, and the Psalms occupy the highest rank in my estimation, and the Psalm I prefer to all others is the ninetieth, on the fragility of human life. I know this Psalm, like many others, by heart, and quote it very often."

The Jewish Colonization Association during this year purchased 1,200 dunam near Petach Tikvah, and 2,000 dunam near Maskereth Bathya. The Chovevi Zion Society of Russia has acquired 800 dunam between Rechoboth and Wadi Chanin, so that it may be expected that these two colonies will soon be joined.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?—Romans 11-15.

THE NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42 St., Pittsburg, Pa.

Bell Telephone, Fisk, 391-2.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the
Pittsburg Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of Pittsburg Union, 1903.

President, I. F. Harris.
1st Vice-President, W. M. Holmes.
2d Vice-President, E. M. Britner.
Secretary, G. C. Garrison.
Treasurer, J. B. Corey.

Weekly Prayer Meeting at 8 p. m. on Tuesday.
Monthly Prayer Meeting first Tuesday of each month
at 3 p. m.

Affiliated Unions.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "

Mission Motto for 1903, "GO FORWARD."

MISSION WORK.

BY THE SUPERINTENDENT.

At Home.

Aside from our many duties in superintending the general work of the mission, we have kept up the regular visitations among the Jews during the past month. Many interesting incidents could be given of our experiences with the people dealt with. While much darkness still befalls the minds of many of the Jews, a great change is apparent with many. In upper Butler street we visited in company with Mr. Mark Levy a Jewish family, where the wife became greatly agitated, and would have none of this Jesus. All the Jewish contempt for Him who is the "Hope of Israel" was plainly shown, also for us who believe in Him. At our last visit, however, this same Jewess had not a word to say as we unfolded to the little company of Jews present the plan of redemption, proving from their own Scriptures that Jesus is the Redeemer of Israel.

Open-Air Meeting.

Our weekly open-air meetings on Lord's day afternoons continue to set before many Jews through the preached Word the claims of our blessed Messiah. We are grateful for the co-operation of the friends of Israel, who give much needed help in the song service as well as by occasional testimony.

In view of the Zionist convention, a special rally was planned for June 7, and the friends urged to unite with us in much prayer for the blessing of God upon the meeting. The meeting lasted from 3 to 4 o'clock, a rain storm preventing a longer service. The scene was very impressive during this memorable hour. The attention of the Jews was profound. Nearly thirty friends were present to aid us. Our esteemed Bro. Kuldell came with his church choir. Rev. E. D. Whiteside also spoke. We give elsewhere the message of Bro. Kuldell as reported in the *Pittsburg Leader*.

At McKeesport.

With our fellow worker Bro. Garrison, we spent a day recently in McKeesport. The business section was visited, and it was a day of continual testimony. The literature was freely received. Last fall we had Mr. Reece to labor there for a time. We enquired of some of the Hebrews if anyone had visited them recently to speak to them about the Messiah. They remembered Mr. Reece and the booklets he left with them, but no one else had come since. We bring this before our friends that they may see the great need of laborers, and the opportunity for individual Christians to distribute Gospel literature among the Jews.

At Titusville.

On Monday and Tuesday, May 11 and

12, we were with the friends of Israel at Titusville. We spoke at the Full Gospel Holiness Mission, and also at the out-door meeting, Jews being present. On Tuesday we visited a number of the leading Hebrew merchants, accompanied by our dear brother, Dr. Sinning. We had with us a supply of our literature, and placed in the hands of the intelligent Hebrews copies of Rev. A. R. Kuldell's excellent pamphlet, "A modern Jewish view of Jesus reviewed." The first edition of this tract published for our mission is nearly exhausted, and we request our friends to remember our tract department, praying earnestly for liberal gifts from the children of God for this growing department of our work.

At Youngstown.

A most blessed visit was also had at this thriving Ohio town. We addressed those interested in Israel at the new Alliance hall, on Thursday, May 21. Interest in the cause of Israel was revived, and pledges were made for more earnest prayer and service. An out-door meeting was held, and we also spent some time visiting the Jews.

At New Castle.

We spent Thursday, May 14, at this place in missionary visitation among Jews whom we had previously visited. We were truly well received. In the evening we took part in the out-door meeting held in the Jewish district, accompanied by an earnest band of workers. We spoke to the goodly number of Jews present, and the message was given with His help. In the evening we spoke for brother Richardson at the Alliance hall, awakening the friends of Israel to renewed interest.

On Wednesday evening, May 20, we spoke at the handsome new Primitive Methodist Church by invitation from pastor Wilson. The attendance was very good, and new friends of Israel were enrolled who promised to pray for the peace of Jerusalem.

Pray for the peace of Jerusalem: they shall prosper that love thee.—Psalm 122: 6.

THE TRUE ZIONISM.

By REV. A. R. KULDELL.

[Address given at the open-air meeting, June 7.]

The eyes of thousands of Jews and Christians are upon Pittsburg to-day. Pittsburg is the convention city of the American Federation of Zionists. Since the persecutions in Roumania and the Jewish massacre in Kishinev the Jewish movement has found many new sympathizers among Jews and Christians. That the sympathy of many Christians is not only in word, but in deed, those who read the history of the day will know.

I am glad to express my sympathy with this movement. I wish I could take part in its discussions, but the fact that I am a believer in Christ will bar me from active participation, but I am glad for the opportunity to speak to you to-day.

God will use this movement, but it is a movement without God. It may be called social, economic, political, but as such, cut loose from God, it will never bring you what you expect of it.

First—The land of Palestine that is called "a land that flows with milk and honey," is only relatively so, in relation to the wilderness. Its highlands are dry, often no rain from May to October. The lowlands are unhealthy.

Second—The ruier of this land is weak. He needs many millions just now. This explains his friendliness to the leaders of Zionism. But the land will have to be bought at high prices after the Jews have come in. The majority are Christian and Mohammedan Arabians. When the Jews in large numbers get into competition with these Arabians there will be worse anti-Semitism than ever before. When the strong arm of Christian governments could do little against anti-Semitism, how much less the weak arm of the sultan. There are many other considerations making the success of Zionism questionable. The result of our meditation is this: "Not by might, nor by power, but by My Spirit, saith the Lord."

Why has God been silent these 1,900 years of our dispersion? Is His arm too short? Why had he delivered us from

Babylon after 70 years but seems indifferent to us after 1,900 years of untold sufferings? I answer that we repented from the sin of idolatry and have never served idols since, but we never repented of the sin which caused Jerusalem's destruction and the world-wide dispersion of our people. The great sin of our people is expressed in the long and plaintive wail of Jesus: "Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen doth gather her brood and ye would not!"

This is the sin which hides God's face from us. The nations reverence our Moses, but hate us, his disciples; they love our father, Abraham, but hate us, his children; they are saved by our Messiah, but these earthly minded Christians hold our people in derision. O let us turn to Him who died for us. "Turn to Me, and I will turn to you."

LETTER TO PROF. GOTTHEIL.

Some copies of the first issues of this magazine were sent out to Jews in various parts of the country. Only one of these has indicated his displeasure by writing to us. Prof. Richard Gottheil, of Columbia University, New York, president of the Federation of American Zionists, wrote in very earnest fashion, saying, "to send conversionist journals to a Jew is perhaps the greatest insult you can offer him." Jewish missionaries themselves differ as to the propriety of putting certain kinds of literature into the hands of Jews. But it is none the less true that Jews who have cursed the sending of religious tracts and journals to their homes have lived to bless and thank him who was thus the means of leading them finally to consider their spiritual condition and to turn to God.

Prof. Gottheil says further: "I should look upon a renegade Christian to either Mohammedanism or Judaism in exactly the same light as I look upon a renegade Jew. My understanding of religion is very different. Most of my students at the university are Christians, many of them students of Christian theology. It has always been my endeavor to strengthen their faith in their own peculiar belief, to answer their questions

and settle their doubts as their own pastor and minister would himself try to do. Is it not time that the Christian world should recognize its higher duty and try to make of the Jews whom they address better Jews and not worse Christians?"

He then goes on to speak of the actions of certain zealous Christians who held open-air gospel meetings near the hall where the fourth Zionist Congress met in London, and of others who have entered convention halls, and even a synagogue at the time of a funeral (as in Cincinnati last winter), in order to distribute tracts. We heartily condemn such imprudent zeal, and express the hope that in all future efforts to evangelize the Jews of America we may be spared the witnessing of such frantic, futile and unseemly modes of bearing testimony to our majestic Christ.

This preliminary will enable our readers to understand the letter which follows:

PITTSBURG, PA., June 2, 1903.

Prof. Richard Gottheil,
2074 Fifth ave.,
New York City:

My Dear Sir:

Your esteemed letter of March 14th came duly to hand, but found me in such press of labors that I laid it aside to answer a little later. Then came reports of your dear father's illness and death, and I withheld myself from writing in the midst of your sorrow until now.

Permit me to assure you with all heartiness that I agree with you respecting the propriety of any one's going into a convention of people of another faith to distribute literature, as was done in London and Cincinnati. I disapprove entirely of this, and am glad to assure you over my signature that no worker of this mission will disturb the coming Zionist convention in this city. If anyone is found disturbing the peace of your gathering by such means, either in or near the convention hall, you may be sure it will be some one not at all connected with this mission. Our superintendent, Mr. Maurice Ruben, and

all our workers join with me in giving this assurance.

In the May number of our magazine, *The Glory of Israel*, I have made a statement in line with the above assurance. Your objection to our sending you copies of this publication will be respected, only permit me to send you a copy of this issue that you may see my public statement. As to publishing your picture I am sure we meant no offence. Public characters are expected to submit gracefully to the demands of a proper public curiosity. There was no invasion of your private life in publishing your portrait. Indeed, it would seem that some Jews would rather cultivate acquaintance with the worldly and infidel elements of human society than be known to the true followers of Him who died to make men brothers in heart and life. Permit me to refer to the contrast between your attitude and that of your great leader, Dr. Theodore Herzl. He lately, at my request, sent me his photograph for my magazine, together with a kind autograph note. Certainly Judaism, Zionism and personal dignity lost nothing by this action.

While giving the assurance stated above I at the same time say frankly and clearly that I do not agree with you as to your attitude on the question of religion. Either Judaism is true or it is not true. I speak of Judaism as you hold it, not of the Judaism of Moses and the prophets. If your religion is the true one you are bound by the highest obligation to make it known to others. To strengthen the faith of others in a religion which you consider false is to make yourself a traitor in the deepest sense to what you esteem right and true. I cannot envy you your position as a Jew, nor your attitude toward the Christian students under your care, when considered in the light of your professed obligation to Judaism. Is this the attitude of an honest mind?

As for myself I am commanded by the Lord whom I serve to preach the gospel to every creature. If I neglect the Jew I do so at my peril. But I trust His grace to enable me to discharge my duty without giving needless offence. Of-

fence there will be, "the offence of the cross," felt in the heart of every Jew and Gentile whose will is not in subjection to God. But even then my duty is clear. I must preach the gospel, in love it is true, and by all manner of means, but preach the gospel I must to both Jew and Gentile.

With kindest regards and with prayers for your spiritual welfare,

I am very sincerely yours,

THOS. M. CHALMERS.

Prof. Richard Gottheil,
New York City.

THE JUNE PRAYER MEETING.

Our monthly meeting the afternoon of June 2 was of more than usual interest. The friends came together in large numbers, many new faces being among them. The address of the day was given by Rev. Thomas Parry, D. D., of Wilkinsburg, and he spoke in a deep, serious and tender way of the awful Kischinev affair. The horror of this outbreak seemed to rest on all hearts, and the feeling was deepened by the reading of a letter from Rev. S. H. Wilkinson, which we reproduce on pp. 128.

In accordance with the suggestion by Mr. Wilkinson we took an offering for the relief of the Kischeniv sufferers. This amounted to \$59.96, and with an additional gift of \$3.00 has been forwarded to Mr. Wilkinson.

AN OFFER OF \$5,000.

We wish to emphasize the offer, already noted in our editorial columns, of \$5,000 for a building in the down-town district. This offer is made by a friend of the mission on condition that \$20,000 more be raised. We are in great need of a hall where preaching services can be regularly held. Some other pledges have been made, and we trust the wealthy friends of this cause will see in this need the directing hand of God, pointing out to them an opportunity for noble service in the way of giving.

A soft answer turneth away wrath:
but grievous words stir up anger.

BOOKS AND MAGAZINES.

THE JEWISH ENCYCLOPEDIA. Volume IV. Chazars—Dreyfus Case. New York. Funk & Wagnalls Company. 1903.

In mechanical execution, in variety and wealth of illustration and in the uniqueness and interest of its material, this fourth volume of the great "Jewish Encyclopedia" fully sustains the high standard set by the volumes that preceded. Indeed, for the Jewish missionary as well as for thoughtful Christians generally, this volume may be said to surpass all so far issued. The articles on "Christianity in Its Relation to Judaism," "Church Councils," "Church Fathers," "Conversion to Christianity," "Modern Converts to Christianity," "Crucifixion," and "Diaspora" are examples of the material on this line so abundant in the present volume. The first of these articles, by Dr. Kaufmann Kohler, president-elect of the Hebrew Union College, Cincinnati, is of prime importance, and we shall refer to it again.

Christian readers will be deeply interested also in such topics as "Chronology," "Circumcision," "Cosmogony," "Covenant," "Creation," "David," "Views and Customs Concerning Death," "Decalogue" and "Dreyfus Case." The great advantage of this encyclopedia is that it gives Christians for the first time in accessible form the views of Jewish scholars on multitudes of topics of living interest. The thoughts, beliefs and feelings of the Jewish people in all the periods of their long existence are here laid bare, and one sees not only a new world but obtains a new view of our common world. We are sure if the Christian ministry could read and ponder some of the more important articles in these various volumes, they would have a deeper sense of the Jewish need of regeneration, and would look with more favor on efforts to enlighten them with the gospel.

Dr. David Philipson, of Cincinnati, has made himself an authority on the history of the reform movement among the Jews. Some years ago he published in the *Jewish Quarterly Review* (MacMillan and Co.) an excellent and illuminating article on the "Progress of the Reform Movement in the United States." In the recent April number of this *Review* he has a fine article on "The Beginnings of the Reform Movement in Judaism." We wish these two articles, with a critical preface by some Christian scholar, could be reprinted for the use of Christian readers who wish to know what reform Judaism is and how it came to be.

Jewish Topics in Recent Magazines.

THE FRIEND OF ISRAEL. May.

1. The Past, Present and Future of Israel in the Prophecies of Haggai, Zechariah and Malachi.
2. "One by One."
3. Prayer Union for Israel: The Australasian Council—M. E. Searle.

4. Work Amongst Jews in Calcutta (continued).—Rev. A. W. Young.

5. The Work in Algiers.—Allen Moore.

6. Anglo-Israelism in the Light of Scripture (concluded).—Albert W. Day.

IMMANUEL'S WITNESS. May.

1. "To the Jew First" in the Acts.—Rev. H. Denning.

2. Jehovah's Covenant People Israel (continued).—W. L. Pettingill.

3. A New Era in Jewish Missions (editorial).

4. The Work in Cleveland.—H. Denning.

JEWISH MISSIONARY INTELLIGENCE. May.

1. Gleanings from the Mission Field: Correspondence with Rabbis, Work in Whitechapel.

2. The Past, Present and Future of the Society's Work at Damascus, III.—The Future.—J. Segall.

3. The Utlanders of Eastern Europe.—Rev. J. H. Adeny.

4. Missionary Difficulties in Galicia.—L. Zeckhausen.

5. Missionary Journeys in Galilee. June.

1. Gleanings from the Mission Field; Abyssinia, Safed Medical Mission, Isfahan Mission, Whitechapel.

2. The Annual Meeting (8½ pages with illustrations).

3. Jerusalem Notes.

THE SCATTERED NATION. April.

1. The Restorer of Israel and the Light of the Gentiles (continued).—David Baron.

2. Israel's Attitude towards Christ and His Gospel.—C. A. Schoenberger.

3. A Visit to the Ancient Jewish Colony in China.—Dr. W. A. P. Martin in *A Cycle of Cathay*.

4. Mr. Baron's Journal of a Tour in Asia Minor.

TRUSTING AND TOILING. May.

1. Testimony and Intercession on Israel's Behalf.—Rev. Henry Goodman.

2. Work for God in Wilna.—Rev. Samuel H. Wilkinson.

3. Street Work and Visiting.

Lead Me Deeper Into Life.

"Lead me, yea, lead me, deeper into life—
This suffering human life wherein Thou liv'st
And breathe'st still—and hold'st Thy way
Divine,

'Tis here, O pitying Christ, where Thee I seek—

Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with
men,

And the raging mart. Oh, deeper lead
My soul into the living world of souls
Where Thou dost move."

—Selected.